

MAMAKIAH: A LOCAL WISDOM-BASED CHARACTER BUILDING STRATEGY FOR MULTICULTURALIST ULAMA IN MINANGKABAU

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Abstract

This study explains the essence of *mamakiah* tradition, which is currently misunderstood by society, which simply sees *mamakiah* as begging for *sadakah* or alms and begging. This research was conducted on several *surau* that still carry out the *mamakiah* tradition. This study uses qualitative approaches, such as conducting in-depth interviews with *surau* or *madrasa* leaders, as well as students studying at *surau*, including those who still embrace the *mamakiah* tradition and those who have abandoned it. Observations were also made on how the *mamakiah* process is carried out. This study found that *mamakiah* tradition was a religious expression in the past. However, in its development, this custom was used as a method for developing the mindsets (mental testing) of students learning in *surau* in order to become future *ulama*. At the same time, this tradition provided an opportunity for these students to implement their religious knowledge (*kaji*) into practice in *Surau*.

Keywords: *Surau, Mamakiah, Local Wisdom, Multiculturalist Ulama.*

Abstrak

Kajian ini menjelaskan tentang makna esensi tradisi *mamakiah* yang saat ini disalahpahami oleh masyarakat yang hanya melihat *mamakiah* sebagai meminta *sadakah* atau mengemis. Penelitian ini dilakukan terhadap *surau* yang masih menjalankan tradisi *mamakiah*. Penelitian ini menggunakan pendekatan kualitatif, seperti melakukan wawancara mendalam dengan pimpinan *surau* atau *madrasah*, serta siswa yang belajar di *surau*, termasuk mereka yang masih menganut tradisi *mamakiah* dan mereka yang telah meninggalkannya. Pengamatan juga dilakukan terhadap bagaimana proses *mamakiah* dilakukan. Kajian ini menemukan bahwa tradisi *mamakiah* merupakan ekspresi keagamaan di masa lalu namun dalam perkembangannya kemudian adat ini digunakan sebagai metode untuk mengembangkan pola pikir (*tes mental*) siswa yang belajar di *surau* agar menjadi *ulama* masa depan. Pada saat yang sama, tradisi ini memberikan kesempatan kepada para siswa untuk menerapkan pengetahuan agama (*kaji*) mereka ke dalam praktik di *Surau*.

Kata Kunci: *Surau, Mamakiah, Kearifan Lokal, Ulama Multiculturalis.*

Background

Surau is Minangkabau's first learning institution, dating back before the arrival of Islam in the province. *Surau* was Islamized after the introduction of Islam, yet the name remained the same. *Surau* is regarded as a "noble tradition" of Indonesian religious organizations in Minangkabau culture.¹ *Surau* is a religious social establishment that has grown into a renowned center of Islamic instruction and a

pivotal milestone in Minangkabau's Islamization.² In general, while pesantren, Quranic School in Java Island, Indonesia, is normally based on the local wisdom, *surau* in Minangkabau, is seen a "center of culture" to build character of tolerant students or santri in West Sumatera. The patterns of both pesantren and *surau* education play a role in

¹ Martin Van Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-Tradisi Islam di Indonesia*, Mizan, 1995.

² Azra Azyumardi, *Surau, Pendidikan Islam Tradisionalis Dalam Transisi dan Modernisasi* (PT. Logos Wacana Ilmu, 2003); Edriagus Saputra and others, "The Effect of Mamakiah

Tradition toward Students' Education in Padang Pariaman Traditional Islamic Boarding School', *FOKUS: Jurnal Kajian Keislaman dan Kemasyarakatan*, 2022, doi:10.29240/jf.v7i1.3577.

producing the tolerant,³ anti-radicalism characters,⁴ and building inclusive religious attitudes,⁵ capable of slowing the rise of radicalism in Indonesia. *Pesantren* and *surau* are not only places for religious instruction, but also for the transmission of wisdom in understanding social reality, rational thinking, and behavior, as well as a knowledge center.⁶

surau A popular term in the *surau* educational system is "*mamakiab*". *Mamakiab* is usually described as *tarekat* students (particularly male students) touring the villages, asking for supplies or almsgiving to live in *surau*.⁷ This is also a common practice in Syattariyah's *surau tarekat*. Students participating in *mamakiab* practice dress in specific clothes, such as "kopiah" (prayer headgear), long-sleeved shirt (typically white), and sarong. Another distinguishing feature is that they stroll around the neighborhood with a "*buntia*" (a cloth bag) on their shoulder that used for collecting goods from the society, such as rice and almsgiving.

Specifically, the goal of this exercise is to examine the students' talents and how they mingle in society as an educational process in *surau tarekat*. These kids are indirectly expected to comprehend the many social realities they encounter in the community. The students, known as *Pakiah*, are required to study and practice many norms that apply in the communities they visit. Consequently, their presence is warmly welcomed and accepted by society. Thus, *mamakiab* is more than just "begging for alms",⁸ ; it also plays an important role in moulding students' character⁹ and strengthening *tarekat* students' life skills and knowledge. *Mamakiab* is used for *surau* carried institutional goals, not for selfish gain.

In certain *surau tarekat*, the tradition is still alive and thrives well. This exercise is seen as a way for kids to learn how to become ulama and community leaders. These ulama, or religious leaders, are not only wise and knowledgeable but also have a high level of social intelligence. Later on, these Ulamas are able to harmonize Islamic teachings with socio-

³ Zakiyudin Baidhawi, *Pendidikan Agama Berwawasan Multikulturalisme* (Gelora Pratama, 2006); Rohmat Suprpto, 'Deradikalisasi Agama Melalui Pendidikan Multikultural-Inklusivisme (Studi Pada Pesantren Imam Syuhodo Sukoharjo)', *PROFETIKA: Jurnal Studi Islam*, 2014.

⁴ Welhendri Azwar, 'The Resistance of Local Wisdom towards Radicalism: The Study of the Tarekat Community of West Sumatra, Indonesia', *Pertanika Journal of Social Sciences and Humanities*, 2018; Jeanne Francoise, 'Pesantren as the Source of Peace Education', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 2017, doi:10.21580/ws.25.1.1161; Ulfa Masamah, 'Pesantren Dan Pendidikan Perdamaian', *Jurnal Pendidikan Islam*, 2013, doi:10.14421/jpi.2013.21.21-39; Irwan Masduqi, 'Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren', *Jurnal Pendidikan Islam*, 2013, doi:10.14421/jpi.2013.21.1-20; Ngainun Naim, 'Pengembangan Pendidikan Aswaja Sebagai Strategi Deradikalisasi', *Walisongo: Jurnal Penelitian Sosial Keagamaan*, 2015, doi:10.21580/ws.23.1.222; Florian Pohl, 'Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia', *Comparative Education Review*, 2006, doi:10.1086/503882.

⁵ Suprpto, 'Deradikalisasi Agama Melalui Pendidikan Multikultural-Inklusivisme (Studi Pada Pesantren Imam Syuhodo Sukoharjo)'; La Hadisi, 'Nurcholis Madjid's Concept of Islamic Education: Towards Inclusive-Pluralist Transformation of Islamic Education', *Didaktika Religia*, 2017, doi:10.30762/didaktika.v5i2.866; Ali Maksun, 'Model Pendidikan Toleransi di Pesantren Modern Dan Salaf', *Jurnal Pendidikan Agama Islam (Journal of Islamic Education Studies)*,

2016, doi:10.15642/pai.2015.3.1.81-108; Muammar Ramadhan, 'Deradikalisasi Agama Melalui Pendidikan Multikultural dan Inklusivisme (Studi Pada Pesantren Al-Hikmah Benda Sirampog Brebes)', *SMART*, 2015, doi:10.18784/smart.v1i2.250.

⁶ Azyumardi, *Surau, Pendidikan Islam Tradisionalis Dalam Transisi dan Modernisasi*; Saputra and others, 'The Effect of Mamakiah Tradition toward Students' Education in Padang Pariaman Traditional Islamic Boarding School'.

⁷ Filda Nursyda, Hidayati Hidayati, and Fina Kartini, 'The Phenomenological of Mamakiah Activities for Islamic Boarding School Students in Indonesia: What Are the Values and Goals?', *International Journal of Multidisciplinary Research of Higher Education*, 2021, doi:10.24036/ijmurhica.v4i4.97; Novizal Wendry and Sri Chalida, 'Pakiah and Sadakah: The Phenomenon of Mamakiah Tradition in Padang Pariaman', *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 2017, doi:10.30821/miqot.v41i1.342; Ichmi Yani Arinda R., 'Sedekah Bumi (Nyandar) Ssebagai Konveksi Tradisi Jawa dan Islam Masyarakat Sratujejo Bojonegoro', *El-Harakah (Terakreditasi)*, 2014, doi:10.18860/el.v16i1.2771; Niimma Subhani, *Tradisi Mamakiah dan Dampaknya Terhadap Internal dan Eksternal Kelembagaan Pondok Pesantren Nurul Yaqin Ringan-Ringan Pakandangan Kabupaten Padang Pariaman* (IAIN Imam Bonjol Padang, 2010).

⁸ Wendry and Chalida, 'Pakiah And Sadakah: The Phenomenon of Mamakiah Tradition in Padang Pariaman'.

⁹ Subhani, *Tradisi Mamakiah Dan Dampaknya Terhadap Internal dan Eksternal Kelembagaan Pondok Pesantren Nurul Yaqin Ringan-Ringan Pakandangan Kabupaten Padang Pariaman*.

cultural realities in society, and they are able to comprehend the nature of life rather than just knowing the "sharia of life".¹⁰ In the dynamic existence of the Minangkabau people, however, some community members see the *mamakiah* tradition unfavorably since it is perceived as a degraded Muslim society, resulting in a negative image of Muslims as beggars.¹¹ As a result, certain *surau tarekat* have banned this practice. Nonetheless, for a dedicated sheikh or *tarekat* instructor, this tradition is still alive and well, and is seen as extremely valuable in molding the students' character and personality as future ulama candidates and community leaders.

The transformation in Minangkabau people's social lives to a more modern way of life has also been influenced by how they regard the *mamakiah* practice.¹² Modern individuals tend to be independent and hedonistic, undermining principles of togetherness and valuing things solely on the basis of their material nature. As a result, *Mamakiah*, which promotes unity, moral education, and social norms, is viewed as a fruitless and worthless pastime and even ridiculed. With its "immediate" way of thinking and results-oriented rather than process-oriented values, modern living has undoubtedly modified the values of community character. As a result, maintaining the ideals of *tarekat* teachings in this modern social community life is a struggle for *surau tarekat* teachers.

The following concerns arise: how is *mamakiah* tradition practiced, how can the essential meaning of *mamakiah* as a cultural strategy construct character of religious life, and how is *mamakiah* perceived by tuanku and students of *surau tarekat*, in relation to varied community responses. How do individuals perceive *Mamakiah* tradition, and how do they respond to *Mamakiah* tradition, and what are their responses? Is the formation of multiple meanings, perceptions, and responses of

the community to the *mamakiah* heritage as influenced by modernity a continuation of people's understanding of *tarekat (surau)* education? From the perspective of the people of West Sumatra, does the *mamakiah* tradition influence the "ideals" and "images" of Islam? If so, what is the relationship between *mamakiah* custom and *tarekat* community social conduct in West Sumatra? These are intriguing concerns that will be addressed through a series of research activities to explain the occurrence of *mamakiah* in West Sumatra as a cultural education model *a la tarekat*.

The results of this study are the depth of understanding and analysis from a sociological and phenomenological point of view of how individuals and groups recognize themselves through the sociocultural settings surrounding them. This covers the impact of religion on religious groups' socio-religious conduct. The phenomena of socio-religious emphasis on local cultural and traditional features is also explained in this study. As a result, some of the findings of this study contribute to a better understanding of the diverse lives of Indonesian Islamic society, with a more dynamic and comprehensive awareness of the community as part of Islamic studies. It can also be used to protect intellectual property rights in Indonesia. This research is particularly crucial for understanding the fundamental meaning of the *Mamakiah* tradition, which is commonly misunderstood in a society that primarily sees *mamakiah* as begging for alms.

Surau in Building of Multicultural Characters

Surau is West Sumatra's oldest educational institution and a cultural emblem of Minangkabau society. *Surau* is also recognized as the starting point of the Islamization process as it is the focus of Islamic teachings. The existence of *surau* has become a typical fortress of modernization's harmful impact on function. As a result, *surau* is

¹⁰ Azyumardi, *Surau, Pendidikan Islam Tradisionalis Dalam Transisi dan Modernisasi*; Welhendri Azwar, *Gerakan Sosial Kaum Tarekat* (Imam Bonjol Press, 2015).

¹¹ Azwar, *Gerakan Sosial Kaum Tarekat*; Duski Samad, *Surau Syekh Burhanuddin Ulakan dan Islamisasi Di Minangkabau*,

Laporan Penelitian (Pusat Penelitian IAIN Imam Bonjol, 2001).

¹² Saputra and others, "The Effect of Mamakiah Tradition toward Students' Education in Padang Pariaman Traditional Islamic Boarding School".

viewed not only as a place to learn religion, but also as a place to study academics.¹³ *Surau* is considered a social and cultural landmark. *Surau* is also known as the socialization center for social life's values and lessons, which is a hallmark of a person with Minangkabau identity.

Surau in West Sumatera, like regular Pesantren, plays a vital role in defining the traits of Islam and a people-oriented culture, reflecting the local peculiarities of Islam.¹⁴ *Surau* has shaped the multicultural knowledge of anti-radical ethnic communities through its course kinds and numerous unique learning approaches.¹⁵ Furthermore, the *surau* can produce moderate religious knowledge and avoid extreme conduct and understanding by developing a de-radicalization technique for religious beliefs education.¹⁶ Religious understanding is operationally practical and gives constructive and innovative responses to the increasingly complex circumstances of social existence.¹⁷

In countering religious radicalism, the *surau* education system established an inclusive and multicultural form of religion-based curriculum.¹⁸ The students are taught to live in peace despite their differences and be very close to one another. Furthermore, Syekh and Tuanku's model principles became the cornerstone of efforts to absorb multicultural inclusion values.¹⁹ Because there are students from various locations, cultural backgrounds, and ways of thinking, students (*pakiah*) are taught the values of living with other students of various ages, regions, races, cultures,

and socioeconomic strata in *surau*. Understanding one's own peculiarities, adapting to varied contexts and atmospheres, and appreciating differences are all hereditary traits of this social pattern. When students learn in *surau*, they will automatically internalize these principles in their lives. Furthermore, the youngsters are taught to live in peace and to be extremely close to one another despite their varied differences.

Mamakiah is a unique tradition, it is the identity of the *surau* education system's as well as a distinguishing feature. Buntia is one of the identities linked with *pakiah* in the *mamakiah* practice, in addition to the costumes of *kopiah* and sarong. This is why *pakiahpakiah* stands out in today's world. Observations that have been made on *mamakiah* activities, the "batanyo kaji" process would also be performed by the *pakiahs* who visited the people's homes. This means that *mamakiah* students will frequently engage in conversation with members of the community, who will inquire about how much "kaji" they have gained as students. Students' knowledge is investigated in this process in such a way that it becomes a learning field of knowledge learned in *surau*. The community and the *surau* education system, in which students are taught, are becoming more integrated. Since *surau* is essentially owned by the community, and each community has its own *surau*, the learning process incorporates *surau* the *surau* and the community where the *surau* is located.

Schools, particularly *surau*, are cultural hubs from a sociological standpoint since they are where

¹³ Nana Najmina, 'Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia', *Jupis: Jurnal Pendidikan Ilmu-Ilmu Sosial*, 2018, doi:10.24114/jupis.v10i1.8389.

¹⁴ Muhammad Latif Fauzi, 'Traditional Islam in Javanese Society: The Roles of Kyai and Pesantren in Preserving Islamic Tradition and Negotiating Modernity', *Journal of Indonesian Islam*, 2012, doi:10.15642/JIIS.2012.6.1.125-144; Zamakhsyari Dhofier, 'Kinship and Marriage among the Javanese Kyai', *Indonesia*, 1980, doi:10.2307/3351004.

¹⁵ Pohl, 'Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia'.

¹⁶ Nana Najmina, 'Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia', *JUPIIS: Jurnal*

Pendidikan Ilmu-Ilmu Sosial, 2018, doi:10.24114/jupis.v10i1.8389; Thomas Lickona, *Pendidikan Karakter Panduan Lengkap Mendidik Mahasiswa Menjadi Pintar Dan Baik*. Lita S., Trans. (Penerbit Nusa Media, 2013).

¹⁷ Naim, 'Pengembangan Pendidikan Aswaja Sebagai Strategi Deradikalisasi'; Eneng Muslihah, 'Pesantren Dan Pengembangan Pendidikan Perdamaian Studi Kasus Di Pesantren An-Nidzomiyah Labuan Pandeglang Banten', *Analisis: Jurnal Studi Keislaman*, 2014.

¹⁸ Najmina, 'Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia'.

¹⁹ Suprpto, 'Deradikalisasi Agama Melalui Pendidikan Multikultural-Inklusivisme (Studi Pada Pesantren Imam Syuhodo Sukoharjo)'.

students spend most of their time. This means that a school, or *surau*, is a place where new values and even a new civilization are established because school is a field where children are effectively socialized, where they learn and teach various social values and life skills, in addition to being a meeting place for various cultures. Others are learning how to internalize school kids' variety (multicultural) values (teaching diversity). This form of teaching helps create a world free of prejudice and discrimination.

The Social History of *Mamakiah*: Between the Soliciting Alms and Begging

Mamakiah is a one-of-a-kind custom that has become synonymous with *surau* schooling. *Surau* education is progressing according to its unique paradigm. It is what gives Minangkabau's personality and way of thinking their genuineness, and it appears to be more adaptable in responding to and explaining social changes. Furthermore, the recent emergence of radicalism in West Sumatra appears to be fading away.²⁰ *Mamakiah* has its connotation that is distinct from the concept of soliciting alms or begging.²¹ Although, in simple terms, the practice appears to be same and appears to be identical.

Historically, the existence of the *mamakiah* tradition was initially initiated by the community group (clan), nagari, and subsequently grew to be broader. This has a relationship with the teacher (Tuanku) is more popular and acknowledged by the community, and as a result, numerous offerings from the community are made to the teacher or tuanku for various requirements that are needed both by the *Tuanku* and *surau*. By blending in with the community, those who study in *surau* are instantly taught how to understand reality and all knowledge. In the meanwhile, the community has a high level of faith in *pakiah*. When the community discovered that something *surau* needed and all

those who lived in it, they spontaneously asked the student (*pakiah*) to take various goods that were in local resident residences. *Mamakiah* was historically associated with the *surau*, which was recognized for its closeness to society. *Pakiah* was told to come to the residents' homes to get supplies for living in the *surau*, not to beg from the community.

Mamakiah is an established tradition in the community, with each community having a *surau* as a center for spiritual and social-cultural activities of people in Minangkabau, according to its socio-history. The value of social capital, according to Pierre Bourdieu,²² a French sociologist, is "a way of understanding the concept of structure and function in the social world by placing capital in all of its forms, rather than just discussing capital as known in economic theory concepts." In essence, all types of material transactions that occur in economic theory are considered non-economics since they cannot directly maximize what is referred to as material profit. In certain respects, every transaction of economic capital is accompanied by immaterial capital in the form of cultural and social capital. In essence, *mamakiah*, which is seen in plain sight as a type of material assistance from the community to *pakiah* for activities in principle, precipitates or contains the philosophical or cognitive components of society addressing immaterial social and cultural capital.

Begging was a phenomena that came to accompany the medieval time era in Europe as an upheaval from the existence of the capitalist system or at the time after the industrial revolution, whether it was related to the historical realm between begging and *mamakiah*. This symptom manifested itself as a type of government-enforced economic inequality and systemic disparity, as well as a form of globalization influence.²³ Begging is a symptom that arises after an economic downturn that complements socio-political processes in

²⁰ Azwar, 'The Resistance of Local Wisdom towards Radicalism: The Study of the Tarekat Community of West Sumatra, Indonesia'.

²¹ Subhani, *Tradisi Mamakiah Dan Dampaknya Terhadap Internal dan Eksternal Kelembagaan Pondok Pesantren Nurul Yaqin Ringan-Ringan Pakandangan Kabupaten Padang Pariaman*.

²² Jhon Field, *Modal Sosial* (Kreasi Wacana, 2010).

²³ Hartley Dean, *Begging Question; Street-Level Economic Activity and Social Policy Failure* (The Policy Press, 1999); Bill Jordan, *The Global Context and International Comparisons*. In Dean, Hartley, Ed. *Begging Question; Street-Level Economic Activity and Social Policy Failure* (The Policy Press, 1999).

Indonesia, and has been more or less persistent since the monetary crisis. During the Dutch government, *pesantren*, as a marginalized education, used a free educational system for the community. Indeed, the student would take Thursday off to travel throughout the hamlet and collect various provisions from the local population to be utilized as needed for one week. As explained in the preceding section, the context of *surau*, where the *mamakiah* ritual is practiced, was different. *Mamakiah* is a type of action that satisfies the "call" of the community to care for and attend to the *surau* they share.²⁴

Mamakiah is employed not just as a form of self-adaptation but also as a reaction by the poor to their marginalized status in class society, individualism, and typical capitalism. By stating the concept of cultural poverty, culture indicates an endeavor to overcome desertion and despair, which is an understanding that people cannot accomplish success in life based on their own values and aims, but must rely on the values and goals of the larger community to succeed.

Oscar Lewis (1966) defined cultural poverty as a type of poverty behavior and action that developed as a result of poor people's values or culture, such as being lazy, easily succumbing to fate, lacking a work ethic, and so on.²⁵ Another perspective, which strengthens the concept of *mamakiah* as a sort of poverty culture, highlights its religious character, specifically the perspective of *jabariyah* (predeterminism), in which backwardness is considered as destiny and alms is used as the obligation of other Muslims who have an obligation to provide. *Surau's* community is considered as justifying its status as a lower-class group socially. With moral education arguments, they embrace poverty and begging. It is considered a loser's mentality that is fundamentally opposed to the winners.

Treating *mamakiah* as a form of begging implies that there is a link between the system and

the cultural method, particularly if it is linked to Indonesia's poverty crisis. Indonesian society has remained impoverished because it has not been given a structural priority. Because living situations will exacerbate the attitude of cultural poverty because acceptance of the concept of poverty, if people experiencing poverty are destined, there will be causes, and a long-term fatalism will develop in the community. With the exception of students, many outsiders have authorized begging in *pesantren* history. The *pakiah*, which portrays *mamakiah* wandering around towns and villages, represents this sluggish culture and conduct in the sequel. *Mamakiah* loses her identity as a distinct feature in the social history of Minangkabau *surau* as a result of the psychological conditions and events that appear to intertwine on the street. *Mamakiah* is often misunderstood in society as an act or tradition that devalues Islamic beliefs as a perfect religion.

The Community's Struggle to Understand *Mamakiah*: In Minangkabau, between "the principles" and "the images" of Islam

The community's struggle to comprehend Minangkabau philosophy and Islamic image in relation to *mamakiah* customs revealed a progressive split as society changed. It corresponds to a certain era's societal attitude. In the framework of social behavior, the Minangkabau community considers Islam to be of the greatest level. The cultural union of religion and culture known as *adat basandi syarak and syarak basandi Kitabullah* (sharia-based tradition and Quran-based sharia) is reflected in Minangkabau's philosophy of life. As Minangkabau people, the concept is at the optimum degree of idealism or moral orientation for each community member.

People cannot be defined as a collection of alive and educated individuals based on their religious habits and worldview. Even when viewed through the normative lens of the Minangkabau

²⁴ Parsudi Suparlan, 'Kemiskinan di Perkotaan' (Yayasan Obor Jakarta, 1993); Edward Royce, *Power and Poverty: The Problem of Structural Inequality* (Rowman & Littlefield Publishers, Inc, 2009).

²⁵ Oscar Lewis, *La Vida*. In Parsudi Suparlan, Ed. *Kemiskinan di Perkotaan* (Yayasan Obor Jakarta, 1993).

cultural philosophy's aspirations, the community is a nation (ummah), with Islamic and customary practices. This is also known as Islamic nusantara, which distinguishes Minangkabau's Islamic paradigm from that of other regions.²⁶ Minangkabau as an ethnic group existed long before Islam arrived in the region. Even before the emergence of Hinduism and Buddhism in India, this ethnic group existed. Before different external influences, Minangkabau culture was seen as a stable cultural pattern. Foreign cultures are carefully selected for inclusion. Those who have gone against tradition and philosophy are unlikely to survive in Minangkabau.

Surau, the oldest educational system in Minangkabau culture, has gradually been thrown into disarray as many social organizations and subdivisions have modernized. *Surau* used to be synonymous with *tarekat* teaching, but due to the ever-changing phenomenon, society has been unable to change the viewpoints that are most interested in modern systems. As a result, *surau* or *tarekat* are not particularly appealing. *Surau* and his teachings are at a generational crossroads. As a result, the installation of modern people's thinking and understanding is central to *surau*'s existence. The Tuanku is wise in the same way that the heroes are. *Surau* has changed and is now inextricably linked to the realities of its changing society.

Some believe that the tradition of *mamakiah* is harmful to Islam's image since it demonstrates weakness and poverty,²⁷ because Islam is seen as a great and noble faith, its adherents are not compelled to beg. *Mamakiah* tarnishes Islam's reputation by demonstrating *Surau*'s inept management of the educational system. This theory is based on the fact that *surau*, or pesantren, is the oldest educational institution in Indonesia that teaches the importance of strong spirits in

Indonesia.²⁸ The value of continuing to address the demands of public education is a feature that remains strongly related to *surau*. According to some people, *surau* is a symbol that connects rural life with broader society. *Surau* is a cultural entity that impacts the surrounding social life, as well as a social institution that is merely an educational institution.²⁹

In the history of Minangkabau society, as well as the history of Indonesia as a nation and country, the *Surau* of Minangkabau has produced Ulama and national figures. In the *surau* world of the Minangkabau people, contempt for the *surau* schooling system and the *mamakiah* tradition, which is still practiced in many *surau* today, is referred to as "parody." The realm of *surau* is capable of playing an essential part in the process of societal change through Buya/ Syeikh/Tuanku. This is not because Tuanku/Sheikh is in a position to slow down change but because he was the one who initiated it in his own way. *Surau*, in fact, has already demonstrated its existence and played a role in the nation-building and character-building eras of history. *Surau*'s life is essentially designed for a simple existence. Simplicity, on the other hand, is regarded as "poor."

The Minangkabau people's lives are quite vibrant. Some members of the community have criticized the *Mamakiah* practice, claiming that it is an insult to Muslim society and that Muslims are a bunch of beggars. However, there is no right or conscience in the Islamic community to adopt measures to ensure the long-term viability of Islamic education, Islamic boarding schools, or pesantren education. The objective statement pertaining to this remark highlights that the poorly seen image of Islam stems from the Islamic community's body, not from *pakiah*'s appearance or *mamakiah*'s deeds. As a result, certain *surau*

²⁶ Suhermanto Ja'far, 'Pemikiran Waleed El-Ansary Tentang "A Common Word" Dalam Perspektif Metafisika Perennial', *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, 2015, doi:10.15642/teosofi.2012.2.2.348-368.

²⁷ Wendry and Chalida, 'Pakiah and Sadakah: The Phenomenon of Mamakiah Tradition in Padang Pariaman'.

²⁸ Yasmadi, *Modernisasi Pesantren: Kritik Nurcholish Madjid Terhadap Pendidikan Islam Tradisional* (Ciputat Press, 2002).

²⁹ In'am Sulaiman, *Masa Depan Pesantren: Eksistensi Pesantren di Tengah Gelombang Modernisasi* (Madani, 2010); Hamdan and Syarifuddin Farchan, *Titik Tengkar Pesantren: Resolusi Konflik Masyarakat Pesantren* (Pilar Religia, 2005).

tarekat decided to end the practice. The *mamakiah* activity, on the other hand, has a useful feature in moulding the personality of students as ulama candidates and community leaders for Sheikh or *tarekat* teachers who cling to their basis, and they still retain the *tarekat* tradition. The *tarekat* instructor upholds the *mamakiah* tradition because individuals who make unfavorable assumptions about *mamakiah* behavior do not comprehend the nature of *mamakiah*.³⁰

Furthermore, the conflict between the image of Islam as a value system and the image of the Minangkabau people as believers is shown in the long legacy of numerous politicians exploiting *mamakiah* for political benefit. The *mamakiah* tradition appears to be becoming increasingly estranged from the normative principles it represents. For example, in the 1980s, the government's primary plan under Regent Anas Malik was based on the notion of professional ethics; work hard, study hard, and in this case, Islam. *Mamakiah* has harmed Islam's image, according to the "modern group." *Mamakiah* was outlawed in Anas Malik's speech, and he proclaimed that "this old tradition must be abolished, and the *mamakiah* tradition must be removed." However, the political reality revealed that behind *pakiah* was a tuanku Tuan Gu, and behind Tuanku "voice or voter" in the 1982 elections. *Pakiah* is a community polling station that is "commanded" by Tuanku's image. In fact, at the time, the Regent wrote a letter of recommendation to maintain the *mamakiah* tradition of encouraging education. *Pakiah* later took these letters to *Mamakiah* practice. As a result, the students believe the government has granted them legitimacy.

The external aspect of *pakiah* that renders the image of Islam negative, taking *pakiah* as its object, is the dynamic process between the ideal of Islam and the image, as seen via the *mamakiah* tradition. *Mamakiah* is a sort of objective strategy in the moral education system based on the *surau*, which

has been deteriorated and destroyed, as a technique of psychological development full of human value. Despite the fact that the *mamakiah* tradition has existed since the beginning as a value system, it has not harmed Islam's or Islamic society's image. Others, in society's perception, believe that *mamakiah* is not a dismissive attitude toward religion.

Offering generosity to "urang siak," or to students studying religion is still considered a blessing in some communities. It would be even better if *Mamakiah* could have individuals demonstrate to her siblings and sisters how important "compassion" is in Islamic society on Friday. As a result, *mamakiah* must be preserved; it not only comprises the priceless life experience discussed above, but it also acts as *tarekat's* unique cultural identity.

Surau research, when considered in the context of *mamakiah* as a tool for moral and character education, illustrates the social construction of prophetic ideals. *Mamakiah* is closely associated with self-awareness, moral and behavioral betterment, and a connection to religious normative standards in terms of educational practices. Because the student or *pakiah* combines and immediately touches the social dynamics of society, he can generate a prophetic soul that can translate normative religious scriptures into daily life, as well as a tolerant, kind, selective attitude and even a spirit of change in the social field.

The Essential Meaning of *Mamakiah*: Building The Character of Multiculturalist *Ulamas*

The idea of building character is a major topic that has gotten a lot of attention both domestically and internationally. Character development is a concept that has been reflected in today's modern educational system, particularly in schools, because it is regarded the best method to construct a more evolved and civilized country. Civilization

³⁰ Azwar, *Gerakan Sosial Kaum Tarekat*; Subhani, *Tradisi Mamakiah dan Dampaknya Terhadap Internal dan*

Eksternal Kelembagaan Pondok Pesantren Nurul Yaqin Ringan-Ringan Pakandangan Kabupaten Padang Pariaman.

illustrates that humans are more than just living organisms; they are sentient, logical, and noble beings who co-create their own lives.³¹

The absence of these four foundations in modern society's diversification is significant in religious history. As a result, religious followers have become increasingly radical in recent years. Various terrorist attacks, for example, are extremely similar to radicalism in nature. Terrorist attacks are a surface part of radicalism, which is defined as a concept of ignoring violence via action and thought. Activism has recently become a symptom of religious organizations. Despite the fact that Wiktorowicz's research was done in the context of social movements and Islamic radicalism, the comments made suggest that Islam is one of the religions that cannot avoid radicalism.³²

Mujani³³ and Bruinesen³⁴ are two authors who have looked at the foundations of radical Islam from distinct perspectives. In Indonesia, Mujani examined the relationship between Islam and democracy. He argues that the existence of extremist Islam is mostly a product of Indonesian birth. External influences, particularly from the Middle East, are more important to radical movements. Its distinguishing feature is that the Islamic doctrine prevalent there does not entirely represent local Indonesian norms.

Wright-Neville described a Muslim activist in Malaysia and Indonesia who is "active, radical, and terrorist." Wright-Neville makes it easier to change political policies geared at changing political policy

rather than a speedier political hierarchy, with the goal of achieving a fundamental shift, an existing social order that is based on violence.³⁵ The application of Shari'a is the foundation of the essential wing's root. The radical group's purifying campaign should be applied to every encouragement of history, even if it must be documented in blood.

The root of the root is also associated with the childhood era of children, not just with the concept of politicians. This is played by a lady in the role of the wife of a man who shields her mother from radicalism. Saputro³⁶ is comparable to the facts of the same story as the facts of global history, and such torrents were younger than suicide pumps, and such acute crop is also formed. Parida, the wife of Mukhlas, the Bali suicide bombers, is an example of this occurrence in Indonesian society. There is possibility of women becoming terrorists exists because it can be employed as a covert technique that is not visible to the public.³⁷

On the other hand, what happened in West Sumatra reveals a different reality. It appears that radicalism has diminished in this way.³⁸ As the results of this study reveal, tracing the facts like this cannot be isolated from the educational system that *surau* applies. Four foundations settle concurrently in how cultural values develop a character of religious life in the community through the *mamakiah* tradition. "Learning to Understand" is one of the four pillars discussed in the previous section. There is a notion in *mamakiah* that humans are God's caliphs on earth, given the

³¹ Najmina, 'Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia'; Maksum, 'Model Pendidikan Toleransi di Pesantren Modern dan Salaf'; Muslihah, 'Pesantren dan Pengembangan Pendidikan Perdamaian Studi Kasus di Pesantren An-Nidzomiyah Labuan Pandeglang Banten'; M. F Ikhwanayah, 'Periodisasi Pendidikan Islam Indonesia: Pesantren dan Madrasah', *Innovative: Journal of Social Science Research*, 3.3 (2023), pp. 8594–8608; Saharman Saharman, 'Surau Sebagai Lembaga Pendidikan Islam di Minangkabau', *Pendidikan Islam: Jurnal Pendidikan Islam*, 2017.

³² Quintan Wiktorowicz, *Islamic Activism: A Social Movement Theory Approach* (Indiana University Press, 2004).

³³ Saiful Mujani, *Muslim Demokrat: Islam, Budaya Demokrasi, dan Partisipasi Politik di Indonesia Pasca-Orde Baru* (Gramedia, 2007).

³⁴ Bruinessen, *Kitab Kuning, Pesantren, dan Tarekat: Tradisi-Tradisi Islam di Indonesia*.

³⁵ David Wright-Neville, 'Dangerous Dynamics: Activists, Militants and Terrorists in Southeast Asia', *Pacific Review*, 2004, doi:10.1080/0951274042000182401.

³⁶ M Endy Saputro, 'Probabilitas Teroris Perempuan di Indonesia', *Jurnal Ilmu Sosial dan Ilmu Politik*, 2010.

³⁷ Saputro, 'Probabilitas Teroris Perempuan di Indonesia'; Siti Lailiyah, Muhammad Saefullah, and Robingun Suyud El Syam, 'Eksistensi Tradisi-Tradisi di Pondok Pesantren', *Tafhim Al-Ilmi*, 2024, doi:10.37459/tafhim.v15i02.7304.

³⁸ Azwar, 'The Resistance of Local Wisdom towards Radicalism: The Study of the Tarekat Community of West Sumatra, Indonesia'.

power to join, blend in, and even use the reality around them to promote a humane standard of living.

The *mamakiah* tradition's second tenet is that there is something known as "learning to do things." It is known as the word "practice" in sociology, which internalizes society in the cultural process to understand the worth of a notion. And it takes action, meaningful things, real-life encounters, in which *pakiah* employs the *mamakiah* process as a way of practice and even teaches the community Sufi-based religious ideals. *Surau*-based research, with *kaji* applied directly to social reality, is embedded.

This principle stimulates the process of value internalization and externalization, allowing educated, civilized (*akhlaq*), and free human beings to be born, as the third essence of the *mamakiah* tradition is "learning to be". In theory, independence can be obtained from self-confidence, and a self-confident attitude can be developed through correct understanding and introduction of oneself and one's social surroundings. In this scenario, the so-called performs the function of "self-mirroring". The practice of engaging with people helps to shape one's self-concept or feelings about oneself. *Mamakiah* uses a reflective process to present several important difficulties. *Pakiah* can imagine how others view him, understand other people's reactions, and draw judgments about how others rate him, all before forming a self-concept. *Mamakiah* also helps consider how to understand other people's reactions to ourselves and express our feelings, thoughts, and impressions. A paradigm like this enables for the exploration and discovery of numerous aspects of social reality

interpretation, allowing *pakiah* to discover himself (in broad terms) as a person who "does not rely on" others and develops flexibility or resistance to lead a more resilient existence.³⁹

"Learning to live together," as a process of absorbing value directly in the social society and learning to live in harmony in a multicultural system, is the fourth essence of *mamakiah*. The meaning is linked to coexistence, mutual respect, openness, giving and receiving in all facets of social life. It is possible to cultivate and create a mutual understanding attitude amongst races, ethnicities, and religious cultures in such circumstances.

Mamakiah becomes a place or a method for attempting to develop a personality that can generate positive attitudes and actions, deal with varied variances, and appreciate local wisdom in society. It can also be used as a source of social capital for the advancement of a civilized community. *Mamakiah*, in this view, is a process of comprehending "coexistence," which is the foundation of social life and comprises understanding others,⁴⁰ a critical attitude,⁴¹ and liberation.⁴² This essence primarily entails empathy, respect, and admiration for others, as well as your reliance on others, to foster a spirit of respect for diverse values and a shared knowledge of the importance of living in harmony. It is the process of attaining the highest and deepest level of consciousness (consciousness) through education.⁴³

Tolerance and acceptance of cultural reality as a product of society, as well as religion as the character of sacred reality itself, become a harmonic element of the *pakiah*, or pupil, and society. As a result, there has never been a conflict between Islam and customs in Minangkabao

³⁹ Barry Smart Ritzer, George., *Handbok Teori Sosial* (Nusa Media, 2012); Pohl, 'Islamic Education and Civil Society: Reflections on the Pesantren Tradition in Contemporary Indonesia'; Najmina, 'Pendidikan Multikultural Dalam Membentuk Karakter Bangsa Indonesia'; Hadisi, 'Nurcholis Madjid's Concept of Islamic Education: Towards Inclusive-Pluralist Transformation of Islamic Education'.

⁴⁰ Paulo Freire, *Politik Pendidikan, Kebudayaan, Kekuasaan, dan Pembebasan*. Agung Prihantoro dan Fuad Arif Fudiyartanto, Trans. (Pustaka Pelajar, 2002).

⁴¹ William A Smith, *Conscientizaco Tujuan Pendidikan Paulo Freire*. Agung Prihantoro, Trans. (Pustaka Belaja, 2001); et.al Fakhri, Mansour, *Pendidikan Populer Membangun Kesadaran Kritis* (Read Book, 2001).

⁴² Freire, *Politik Pendidikan, Kebudayaan, Kekuasaan, dan Pembebasan*. Agung Prihantoro dan Fuad Arif Fudiyartanto, Trans.

⁴³ Freire, *Politik Pendidikan, Kebudayaan, Kekuasaan, dan Pembebasan*. Agung Prihantoro dan Fuad Arif Fudiyartanto, Trans.

society, in *surau*, because Islam and customs have been "socialized" and integrated with the daily social arena. In the new upgrade, Minangkabau society established local wisdom on the concept of inheritance (*tanah pusaka*) through cultural adaptation in *surau tarekat*.⁴⁴

The face of Minangkabau Islamic society as inclusive Islam is revealed by the realization of philosophical concepts of cohesion and cultural and religious values. Islam is open to everybody and capable of accepting and growing wherever. Their propensity as *Tuanku* in the context of *Pakiah* will not be divorced from the perception and idea of "remembering services" that *Pakiah* has earned something that is not just from himself. Many people have made sacrifices and assisted him in his educational endeavors at *Surau*. Students are taught to balance religion and culture, as well as how to wisely apply both religion and customs. Puritans in society are people who are not "*surau*-born" or *surau* products.

The *mamakiah* tradition is one of the tactics used in the *tarekat* education process to assess students' abilities as they go through society and indirectly teach them about the many social realities they meet. To ensure that the community appreciates his presence, *Pakiah* must adhere to the numerous criteria that apply to the location he visits. As a result, *mamakiah* does not imply "begging," but rather plays an important role in the development of *tarekat* students' personality, character, and knowledge.

Mamakiah is a *tarekat surau* tradition that is still carried out today. *Mamakiah* activities are viewed as a means of training students for careers as *ulama* and community leaders. *Ulama* or leaders who possess not only a broad and deep knowledge base, but also a high level of social intelligence, the ability to integrate Islamic teachings with the socio-cultural realities of society, the ability to read the nature of life, and the knowledge of the "shari'at of life."

Mamakiah is simply a personality-strengthening process. Students' social wisdom will be cultivated as a result of the numerous types of social features experienced. *Mamakiah* has the ability to transform haughty and egotistical attitudes into a sense of oneness. *Mamakiah*'s story will teach the pupils that achieving their goals requires the assistance of others. Nobody can do anything on their own; it takes the aid of others. Suppose students are projected to become great *ulama* or leader in the future. In that case, they will be *tawadhu* (humble) and easily understand the pain of others because it reminds them of their own *mamakiah* experience. They will recall how, in the past, they received assistance from others and requested materials in order to obtain knowledge.

Conclusion

Mamakiah is essentially an educational process in *surau tarekat*, which is not only a technique of assessing students' talents in society but also a way for them to learn about the various social realities of the communities they encounter. Its meaning genuinely presents and simultaneously generates a flexible and dynamic religious meaning that pertains to the intersection of religion and culture in contemporary life. *Mamakiah* became a way of developing a tolerant, civilized, and educated religion, which was founded on *pakiah*'s self-worth and nurtured through *mamakiah*'s actions.

As a result, *mamakiah* is a "consciousness" and "awareness" education technique aiming to develop a social psychological consciousness, as well as a comprehension of life and the environment around them. There are four pillars that are simultaneously integrated with how cultural values develop the character of a civilized religious community, according to the *mamakiah* tradition. Civilization depicts a reality in which humans are not only alive, but also knowledgeable, logical, and noble in how they construct and carry on a life with others. Various problems of

⁴⁴ Azwar, 'The Resistance of Local Wisdom towards Radicalism: The Study of the Tarekat Community of West Sumatra, Indonesia'.

understanding the community are interpreted in the *mamakiah* tradition, which are linked to ideological and contestation struggles that have a significant impact on Islam and worldwide reality.

Globalization, in its broadest sense, denotes a Western civilization imbued with the spirit of modernity, which contrasts in many ways with

Islamic ideals and Minangkabau customs. In order to be able to remain flexible in each period, Islam and society have a struggle to find authentic identity in the midst of rising globalization, which may threaten the "extinction of religion" and local culture.

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